

the Chaplain



My Parish

By Jeremy H. Knowles



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By Robert F. Hemphill



Prison Education

By James W. Carty, Jr.



The Black Box and Other Magic

By Robert A. Boettger

MAY-JUNE
1971

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the Chaplain

A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

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Back Cover: Bishop Clarence Edward Hobgood is consecrated at the National Cathedral, Washington. Photo by Morton Broffman.

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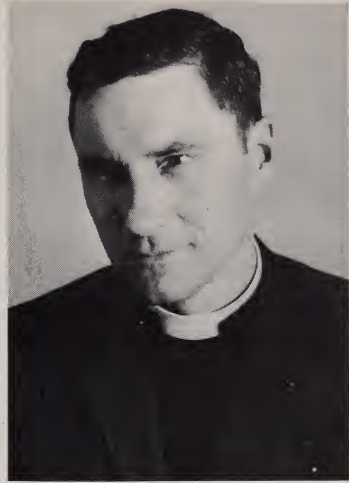
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Introducing the New Editor and Director of Publications



THE REVEREND Edward I. Swanson has joined the General Commission staff as editor-elect for all publications. He will assume full responsibility in this area of the Commission's ministry on July 16, 1971, when the Reverend Dr. Lawrence P. Fitzgerald retires after fourteen years' service.

Mr. Swanson comes to the Commission after five years' service in New York City as Civilian Coordinator in the Office of the Bishop for the Armed Forces of the Episcopal Church. During this period he was active in the work of the Commission and most recently served as its Vice Chairman with special responsibility for its standing committee on Ministry to Armed Forces Personnel.

Mr. Swanson graduated from Worcester Polytechnic Institute, Worcester, Massachusetts, with a B.S. degree in 1944. He was an ensign in the Navy from 1944-1945 and served with the Naval Ordnance Laboratory in Washington, D.C. In 1949 he received his B.D. degree from Episcopal Theological School

in Cambridge, Massachusetts.

Mr. Swanson's parish experience includes:

Vicar, St. Timothy's Chapel, Trinity Church, North Scituate, R. I.

Vicar, Church of the Messiah, Foster, R. I.

Rector, Church of the Good Shepherd, Clinton, Massachusetts.

Rector, Emmanuel Church, West Roxbury, Massachusetts.

Mr. Swanson is the author of two books, *Ministry to the Armed Forces*, published by the General Commission in 1968, and *Serviceman's Devotional*, published by World Publishing Co. 1971.

Mr. and Mrs. Swanson have two sons and one daughter. They will be moving to the Washington area from their present home in Teaneck, New Jersey. Chaplains and chapel congregations join the Commission membership and staff in extending a cordial welcome to Mr. Swanson and his family as they take up this new chapter in their lives.

— A. RAY APPELQUIST
EXECUTIVE SECRETARY

Thoughts on Truth

God offers to every mind its choice between truth and repose.
Take which you please — you can never have both.

—R. W. EMERSON

Those who know the truth are not equal to those who love it.

—CONFUCIUS

If you go out to fight for justice and truth, don't wear your best trousers.

—HENRIK IBSEN

. . . if it comes to prohibiting, there is not aught more likely to be prohibited than truth itself.

—JOHN MILTON

What plays the mischief with the truth is that men will insist upon the universal application of a temporary feeling or opinion.

—HERMAN MELVILLE

There are trivial truths and great truths. The opposite of a trivial truth is plainly false. The opposite of a great truth is also true.

—NIELS BOHR

What objection can be made to him who wishes to tell the truth and consents to die for it?

—ROBESPIERRE

It is when truth becomes something sacred that it creates martyrs.

—BISHOP BERGGRAV

I speak the truth, not so much as I would, but as much as I dare; and I dare a little the more as I grow older.

—MONTAIGNE

—A.R.A.

My Parish

Wherever active duty or retired military personnel are . . .

I SHALL ALWAYS remember, fondly, the F-100. In that bird I first flew faster than sound. Years have passed. Some of the glamour has worn off. Only some. Flying is surely the best way to go. So the United States Air Force is a good place for me to be. And fighters are the most fun.

My first assignment after Chaplain School, then at Lackland Air Force Base, Texas, was Lowry Air Force Base, Colorado. Driving north into Colorado, I saw for the first time the fastness of the great mountains. That night I stayed at the Air Force Academy. For millions a tourist attraction of the first magnitude, this center of learning and discipline represents to me all that is fine

and strong in American manhood.

Then on to Lowry and my chosen calling. It was 1961. Lowry had many classrooms, labs, and shops, but there was not much actual flying. I learned how many skilled hands on earth sustain one solitary soul aloft.

The first of many military "hops" came when a T-29 took several colleagues and myself to a professional development seminar in Fort Worth, Texas. The Air Force is most concerned that its professional people keep abreast of developments in their field.

Much of my work in those days concerned enlisted and officer students at the Lowry Technical Training Center. There were "moral lead-



Chaplain Knowles (second from right) with layleaders, L-R: J. Elwood Slover, James R. Anderson, and David O. H. Seatz.

ership” talks, lectures on leadership at the NCO Preparatory Academy, preaching missions, retreats, pre-marital clinics, visits to barracks, day rooms, the hospital, the guardhouse, and of course the quarters of married personnel. A most rewarding series of discussions was held with parents of retarded children. There was religious education. There was worship. We had an all-male choir which we thought was second to none. These were the guys who would soon go out into the field to maintain the most modern flying machines in the world. I got into the business, you might say, at the nuts

and bolts level.

MY NEXT DUTY station was Ramstein Air Base, Germany. Here I came in contact with a wide variety of military operations. The troops which the United States sent to NATO were generally older and more experienced than the ones I had known in technical school. We also had Canadian, German, and (for a while) French Air Force people stationed with us. Nearby was the U. S. Army in strength. There was a great deal going on in the entertainment and cultural departments. Top talent appeared in

the Airmen's, NCO, and Officers Clubs. Two years running I had no trouble rounding up about 75 entries for a religious art show. Solid speakers addressed chapel-sponsored forums. Educational opportunities abounded. Travel through Europe broadened our horizons.

Conferences were held in the breath-taking Alps. Temporary duty took me for twelve months to the sites, tiny outposts of American military life, nestled in dark forests and perched on impressive peaks.

Via C-124 and C-130, I went to NATO exercises in Denmark. A brigade of paratroopers was staging at Tirstrup Air Base, and Ramstein provided medical and pastoral support. A species unto themselves were those jumpers. No Air Force man ever jumps out of an airplane which still runs.

LET ME TELL you of some pilots I have known. For three years I served as chaplain for the 417th Tactical Fighter Squadron. The life-style of a fighter squadron has to be experienced to be understood. Fighter jocks are sharp, aggressive, critical. Their passion is not talking, but doing. They like to bore holes in the sky. Ideals they have, but they are not idealistic. They are the most pragmatic of men.

They know how to have a good time. Elaborate decorations and costumes often brightened our affairs. Things were always done up right.

They also knew how to work. To fly well involves a long grind. The pilots I knew at Ramstein were well-educated and well-motivated. Many were planning to teach eventually.

Chaplain Knowles (center) at the Air Control Tower at Kincheloe AFB, Mich. L-R: S/Sgt Michael Byerley; S/Sgt J. E. Peters; Chaplain Knowles; Sgt George R. Gerber; S/Sgt Dave Rush.



Their good works were also many. For example, I helped the squadron set up "sponsorship" of a German orphanage. We chose one which was an hour's drive away, because no American group had ever done anything for them before. I was glad to be able to aid as an interpreter. Our guys and gals rallied 'round. All kinds of skills were pressed into service. The intelligence officer brought his bagpipes and played them in appropriate uniform. Someone demonstrated a flight suit, a pressure suit, and a life raft. About \$500 worth of gifts, including a color TV, were donated to the *Kinderheim* over the months. The youngsters and their teachers were treated to Thanksgiving dinner at the NCO Club, tours of the aircraft, and an afternoon at the micro-midget races.

Many weekends we were entertained by the children "at home." They put on musical and dramatic productions, and they showered us with drawings, paintings, and craft projects. The squadron commander was solidly behind the project. Almost every commander I have known has been keenly sensitive to the needs of his people. Building *esprit de corps* is a priority task. Entertaining is one method, and the wife has a valuable role to play. She needs to be gracious and diplomatic above all. Gimmicks sometimes help. One commander put the squadron crest on his shower curtains. In the middle of the characteristic field of brilliant red (courage) was a ghost

riding an air-to-ground rocket (surprise). When this colonel "came clean," the outfit was very close to his heart!

The same crest appeared on the pocket of the equally brilliant red jackets worn to most social events. Into the breast pocket went a handkerchief with embroidered words "Pride of USAFE" showing. The black tie was emblazoned with red script "Red Dorks 417th." There was a great spirit, a genuine "belonging."

IN MANY WAYS the modern military is the "big time." Look at the responsibility with which the average tactical squadron commander is entrusted. The retired bishop of the Episcopal Diocese of Massachusetts writes that his jurisdiction now holds properties worth about \$65 million. There are also endowments of about \$30 million. But less than a mile from where I now sit there are fifteen B-52 Stratofortresses. Each one is worth over \$8 million. And there is a good deal of equipment to keep them flying. The typical B-52 squadron commander is responsible for more property than all the vestries in my diocese altogether. That's a good bit of stewardship. The ones who exercise it need the best ministry we can provide.

Most everything we chaplains did at Ramstein was interdenominational. The following events were unique: a course in Teaching Meth-



Standing in front of a B-52-H ready for take-off, L-R: Chaplain Knowles; LTC Blaine Mack; CPT Charles A. Simpson.

ods for Protestants, Roman Catholics, and Jews; tours to points of religious interest, such as Rome and the Holy Land; bilingual services with German congregations; religious art exhibits; Family Life Seminars.

Every squadron had a chaplain of each major faith group attached. With the 417th TFS, I was able to fly a German low-level with the F-100 and a French low-level with the F.4D.

Before my family and I left Europe this goodly fellowship shared with us one final happening. They declared a "Go-to-Chapel-Weekend." Most everyone from the

squadron found himself a pew at the service of his choice. The event was noted in chapel bulletins for that day, and at my General Protestant Service, I drew heavily in my sermon on my experience with the fighters. In all things a chaplain's family is a prime asset. My wife has been time and time again my good right arm. Overseas this was more true than ever. Commonly, service children experience some adjustment problems with new schools, new friends, a new language, new currency, and new customs when they go overseas. But Mother is a great stabilizer. In our case she had the added advantages of being fluent

in German, skilled in the work of the Church School and Altar Guild, and good in the choir. Can't beat that. Since returning to the States we have kept in touch with many friends we knew in Germany. The men who fly and those who keep them flying have a comradeship which encircles the globe. Wherever one goes he finds someone he knows. I often pray the words of the Air Force Hymn: "Lord, guard and guide the men who fly/ Through the great spaces of the sky;/ Be with them traversing the air/ In darkening storms or sunshine fair."

Recently I accompanied an air crew on a nine and one-half hour B-52 mission. The flamboyance of the fighter pilots was largely gone. Bomber crews are older, and have

less need to impress. My hat is off to the old gray fox, the B-52 aircraft commander who deftly directs his team on high. As a civilian he could pull down a better salary more easily. But a number of reasons, including love of country and respect for our way of life, keep him in the Air Force cockpit.

The first job of any pastor is to be with his people—mentally, emotionally, physically, spiritually. That is why I fly with the troops every chance I get.

My ministry, of course, extends to all who are active duty and retired military personnel of our nation and of our allies. That's a big parish. That's a real frontier. The sky's the limit.

END

ALBERT VISITS PACIFIC AIR FORCES

Ch, BG, John F. Albert (left), Deputy Chief of Chaplains, visits with Vice Commander in Chief, LTG John D. Lavelle, during a visit last December to Hq PACAF. Ch, COL, Ashley D. Jameson (standing), the Command Chaplain, joins in the visit.

Accompanying Ch Albert were Chaplains Campbell, Ch Meade, Ch Moore from the Chief's office. The purpose of the trip was to evaluate the moral and spiritual impact of the chaplain's program and to determine the adequacy of the chaplain coverage.





Base Chaplain H. I. Hare and Ordinary Seaman Bill Patterson from the HMCS *St. Croix* explain technique of the Discuss-In to Chaplain W. J. Bingham. Bill was active in this program for two years and asked Chaplain Bingham to baptize him. *Standing, L-R: Hare, Bingham, Patterson.*

Reaching Men in the Barracks Blocks

By H. I. Hare

ONE OF the chronic problems of a service chaplain is to attract men out of large barrack blocks to worship services. In small units or camps it is often possible to become so well acquainted with them that their support can be

gained. What is the answer? Enlist the support of those few who do attend? There is one unfailing answer to this in my experience: "Speak to my chums about the church? They only turn their ears off."

There is no easy answer. An older chaplain recently said to me that he didn't know one single chaplain who has had a successful ministry in this field. If chaplains attend conscientiously to their duties which confront them daily, very little time is left over for a thorough and continuous program of evangelism with single men. Chaplains with special gifts or talents or a real flair for organization are off and running ahead of everybody else. What can the average chaplain do? Here is an approach which can be used and has produced remarkable surprises, and does not require much time-consuming preparation. An invitation to Bible study or discussion draws those who have learned to make their approach to the church in this way.

The effectiveness of any approach depends on the chaplain. The most effective chaplain is one who likes and understands the loneliness of the vast majority of single men. Remember Russell Dicks said that the best hospital chaplain was a minister who had been sick himself. Secondly, the chaplain must be able to organize his time so that neither regular duties nor family life suffer unduly.

The key word is visitation on a regular basis. Regular visitation has unearthed many opportunities for personal work which can lead to a quickening of religious interest. In new entry (recruit) training establishment, a regular Thursday night walk through all the dormitories

produced more business than could be handled comfortably.

Over and above this, there is a place for group evangelism. Men must be given a visible means to congregate — visible to the eyes of their buddies. It matters not what it is. The most effective and easiest obtained medium is the film. It can be anything — secular biography, Moody science, or religious documentary.

An opportunity to watch a film, and to discuss it afterward has been found to be most fruitful. Three years ago, a large number of university students undergoing naval training were billeted in a group of reserve ships near my residence. It was summer, and my duties at a housing area were light so, armed with projector and film, I visited them on a regular schedule.

The first night was relatively successful, and the second session went even better but the third one nearly finished me. A noisy fan had its switch thrown, and no one remembered to set it, and three hundred dollars' worth of meat came near to being discarded. But, the film discussions were far-ranging. Group participation was excellent; and to my pleasure, church attendance on Sunday zoomed.

THE REAL SURPRISE came two years later on my next posting at sea. Imagine my joy when I discovered that two of my junior officers greeted me as the Padre with the films. Pointedly, one of

them reminded me that although he had not agreed with me, yet, he had been forced to re-examine his position.

Later on, this experiment was repeated within a dormitory of enlisted men. A new difficulty arose; we were accommodating a large number of Eskimo and native lads who had been brought out of Canada's remotest areas for a crash course in boatbuilding and repair. Their loneliness in a totally different environment brought them to my program in large numbers, but it was almost impossible to build bridges between two different cultures in a period of three months! However, I am convinced now that I achieved more with them in proportion to their needs than I had done with my junior officers in the earlier experiment.

The visit and remarks made by the Chaplain-General of the British Army, Major General J. R. Youens, confirmed my suspicions that a break-through to men in barrack blocks must be attempted. In the British Army, an entire generation of men are being recruited who have never had any connection with the church. His chaplains are running a dual program — regular Sunday morning services for those accustomed to this, and various experimental non-prayer book services for the men in their barracks at other times.

This last year, a very systematic approach has been attempted as I have given this task a higher

priority, and I have varied my objectives to determine the effectiveness of this technique. I have pursued a vigorous advertising campaign including room to room reminders each week. I tour the other lounges with a quick announcement ten minutes prior to the film. Religious folk songs on tape have been utilized and, in spite of my poor musical ability and sense, the sing-song is becoming an integral part of the idea.

Plans are underway to run a one-day retreat and conference in the block, and the films will soon be replaced by 35 mm. slides of comics and cartoons on specific topics, such as nature of man, man's dominance over nature, and also human interaction.

Church attendance has not increased this time. My plans include the possibility of moving out of the chapel into the block with a worship service Sunday evening separate from my discussion group.

One final word of caution and warning. The caution is to remind chaplains not to attempt or expect too much from the discussions until the idea is well rooted. The warning — the key words are the loneliness and boredom of enlisted men. The action consists in confronting them with the realization that the church, through its chaplains, is interested in them. The technique merely is the stage for the encounter.

END

A Visit With Chaplain Charles E. Brown, Jr.



By Caspar Nannes

Chaplain (MG) Charles E. Brown, Jr.
Former Chief of Chaplains, U.S.A.

Kansas in the summer can be unbearably hot. In June, 1962, the midwestern state was living up to its unpleasant reputation for extreme heat. In the temporary BOQ of Fort Leavenworth, a spot unaffectionately labeled as "lower Slobovia" by students attending the Chaplain School, Chaplain Charles E. Brown, Jr., was polishing his brass and getting ready to attend the opening lecture of the Joint Army Conference. He was in his undershirt and shorts.

An orderly knocked on the door of the small room and told the Methodist clergyman he was wanted

on the phone. Thinking it was the post chaplain, Brown directed the orderly to tell him to call back in a little while.

"I do not believe it is the post chaplain calling, Sir," the orderly said.

Somewhat unhappily, Brown put on a robe and went to the phone. He was startled when the voice on the other end identified himself as the press secretary of the President of the United States. The man told Brown that his name had been sent that morning to the Senate for Army Chief of Chaplains by President

Ninth in a series of visits with former
Chiefs of Chaplains by Caspar Nannes

John F. Kennedy.

"Do not tell anybody about this before 11 A.M.," the press secretary warned.

"No sooner had I put the phone up following this shock than I got another call, this time from Colonel James J. Ursano, Chief of the General Officers Branch, Department of the Army," Brown recalled. Ursano also informed the chaplain of his promotion.

"I was so shook up from the news that I hardly knew what to do," the former Army Chief of Chaplains said recently. "I went back to my room, sat down on the edge of the bed and prayed as I had never prayed before."

His prayers were interrupted by the post chaplain, a Roman Catholic, who had come on an item of post business. Brown dressed and asked the chaplain to accompany him to the post exchange so he could get a soft drink. On the way Brown, bursting with the news, swore the colonel to secrecy under the ministerial privilege of personal communication, and told him of the great responsibility and honor he had just received.

Promptly at 11 A.M. Brown called his wife in New York. She cried. She was happy at the appointment but upset by the news they would have to move again, this time to Washington.

"We had just moved from a 12-

room house at Fort Hamilton to a five-room apartment near Fort Slocum, and the thought of all that packing to do again unnerved my wife," Brown explained.

As Army Chief of Chaplains the Coldwater, Kansas, native instituted two programs that were first most unpopular but later proved highly acceptable. One was the establishment of regular retreat programs for Protestants as well as Roman Catholic and Jewish chaplains. The other was an insistence that every chaplain not only attend these retreats but also spend at least 50 percent of his time with the soldiers at their place of duty.

Brown's service in the Army chaplaincy was a natural evolution for him since his father, a Methodist minister, had been a chaplain in the Kansas National Guard in the early 1920's. After Brown was graduated from the Iliff School of Theology in Denver, Colorado, and became pastor of Edgewater Community Methodist Church there, in 1940, Army Chaplain Claude Harkey invited him to take part in pre-Easter services at Fitzsimmons Army Hospital. Not long afterwards Harkey suggested that Brown apply for a chaplain's commission in the Army Reserve.

"I had been advising all the young men in my church to take ROTC in

college," the Southwestern College graduate said, "I also saw the war clouds gathering in Europe and decided to take Harkey's advice. I went to the Colorado National Guard and got a commission with orders to report to the 168th Field Artillery."

Before Brown could report he was offered a commission in the Army Reserves. When he told the commanding officer of the National Guard, the latter declared in no uncertain terms that he "would not have any blankety-blank reserve officer" in his outfit.

"There was no love lost in those days between the National Guard and the regular Army, but that feeling has long since disappeared," the chaplain commented.

Ordered to active duty in March, 1941, with the 30th Infantry Division at Fort Lewis, Washington, Brown subsequently met three chaplains who had a tremendous influence upon his career.

"The first was Lieutenant Colonel John Kendall, a fatherly kind of man who took my wife and me under his wing," he recalled. "Then there was Julius J. Bapst, a Roman Catholic. He was a corps chaplain and a soldierly type who took a personal interest in every chaplain, of all denominations, under his command."

Brown said that Bapst would call his chaplains together every Monday morning and give them the same speech.

"Young men, you are all well trained ministers of your faith," he would say. "You must respect one

another as such. None of you is superior either in the sight of God or of the army. You are chaplains. If you want a successful program, see to it that every other chaplain's program is successful. You can never succeed by down-grading a fellow chaplain."

Then Bapst would invite the men to have coffee and sweet rolls.

The third was Chaplain Patrick J. Ryan, whom Brown succeeded as Army Chief of Chaplains. A mutual friend had told Ryan that Brown was an expert on Army regulations. One day the former, who had just been made a Lieutenant Colonel, asked the new chaplain to help him with an Army regulation problem. Brown leaned over Ryan's shoulder and began to interpret the regulations.

After a couple of minutes Ryan took up the books on his desk and handed them to Brown saying, "Brownie, take these books to the office back of the chapel and get to work. From now on that is your office. I am transferring you to the division chaplain's office."

From that day for nineteen years, save for two brief interruptions when the Methodist clergyman attended Staff College at Fort Leavenworth, 1947-48, and the Army War College at Carlisle, Pennsylvania, 1951-52, Brown served as Ryan's assistant and executive.

During World War II the Kansas native was on active duty in North Africa and Italy. He recalled

vividly holding a Christmas Eve holy communion service at midnight in 1944 in a bombed-out castle at Caserta, Italy.

"The reception hall was devastated. It had been hit by a large bomb and the ceiling had been knocked out and rubble was strewn all over the floor. I put up a canvas to screen away rubble and a couple of sheets as a backdrop for the altar. Literally, several hundred soldiers took holy communion that night."

Since his retirement on disability in 1964 Brown has been spending his time "baptizing infants, marrying the lovelorn, and burying the dead. Not having had too much success personally, I do not do much counseling."

He also has an unusual hobby; fixing clocks. His business card declares, "If it's worth having in the house, it's worth fixing," and adds meetings are "by appointment only" at "Charlie Brown's Clock Shop" in his home at 5005-14th Street, North,

Arlington, Virginia.

Brown enjoys fishing and has a small home in the mountains of East Tennessee where he spends about six months each year indulging this hobby.

The Browns have two children; a married daughter and a son, and two grandchildren.

The former Army Chief of Chaplains firmly believes that if a young minister wishes to identify with the young men and women of America today, he should "put on the uniform and follow them into the military. Regardless of a young man's attitude toward war and the machines of war, American young men are required to bear arms for their country.

"There is no greater opportunity for a young minister to reach young men. You wear the same clothing, eat the same food, serve together, live together and in some instances you have the privilege of dying together for freedom."

END

QUOTES

Universal Law

And there will not be one law at Rome and another at Athens, one law today and another law tomorrow; but the same law everlasting and unchangeable will bind all nations at all times; and there will be one common Master and Ruler of all, even God, the framer, the arbitrator, and proposer of this law. And he who will not obey it will be an exile from himself.—Cicero.

No free government or the blessings of liberty can be preserved to any people but by a firm adherence to temperance, frugality, and virtue.—Geo. Mason.

Accomplishing social change is work for the toughminded and competent.—John W. Gardner in *The Recovery of Confidence*.

The Factory in Vatican City

VIRGINIA and I were standing on the steps of St. Peter's. Our guide knew that we were particularly interested in all manner of crafts. "Did you know," he asked, "that there is a mosaic factory in Vatican City?"

Virginia's enthusiasm was immediately aroused. "Could we possibly see it?" she asked.

"I will try to obtain admission," said our guide.

After a short time he returned, smiling and nodding. "The Holy Father himself maintains this shop under his personal care," he informed us. "It is a dying craft which he earnestly wishes to perpetuate."

We entered the narrow street to the left of St. Peter's passing the impressive Swiss Guard. From the Vatican gardens we were led through a small doorway into a room where a half-dozen men were working. No one took any notice of our entrance.

Mosaic, I had always associated with pavements and wall panels. All that I had ever seen were made of various sized pieces of colored marble, and perhaps other kinds of stone. A revelation awaited us here.

We watched a workman put the eyeball in the face of some saint. Chunks of marble! He was using glass — glass rods of such tiny diameter that he had to pick them up with small tweezers. They were as thin as fine needles. Over a hundred pieces were used in that single eyeball. And many colors and shades of the same color were carefully

Mr. Wright is a freelancer living at 10787 Wilshire Blvd., Los Angeles, Calif. 90024

selected as the workman painstakingly formed that eyeball. When he had finished, it looked like an eye.

I asked the foreman to explain the details of the process. He showed us several metal frames which he said would fit into a niche in some church for which the particular mosaic had been ordered. The entire surface was covered with a thick coating of what looked like glazier's putty.

"It is made of pumice — ground volcanic lava," the foreman explained.

"And you mix it with linseed oil?" I asked.

He nodded. Linseed could be used, he said, but they had a special formula. Into this sticky surface the pieces of glass rods were stuck vertically. Each piece, about half an inch long, was broken from a rod with tweezers. When the panel was completely filled with these glass rods, the work was set aside for the putty to harden. Then an iron, something like a laundry iron, was pushed over the ends of the rods, levelling them all to one smooth surface. Over this a thin mixture of putty was poured and rubbed in. Then the excess was removed. After another period of drying, the entire surface was polished.

The foreman showed us a finished panel. The clean broken end of each glass rod reflected the light, showing the clear pure color of the glass. The effect was more like a painting than a mosaic.

Mosaic factory, indeed! An artist's studio, we called it. END

PERSEVERANCE

"Perseverance is more prevailing than violence, and many things which cannot be overcome when they are together yield themselves up when taken little by little."—Plutarch.

PATRIOTISM

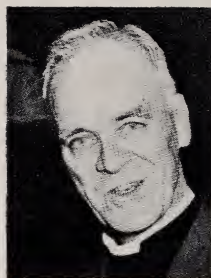
". . . our love for our country is none other than our love for our neighbor and this is all one with the love of God."—Pope John XXIII in a letter to his brother when both were soldiers in 1917.

LOST FAITH

"I have lost all faith in positive militant ideals; they can so seldom be carried out without thousands of human beings getting maimed or imprisoned."—E. M. Forster in an essay on "Tolerance" (1951).

Preaching Clinic

By James T. Cleland



THESE I HAVE LOVED

DO YOU KNOW the poetry of Rupert Brooke, the young Cambridge graduate, who joined the Royal Navy in 1914 and died of blood-poisoning aboard a French hospital ship off the Greek island of Scyros, where he was buried in an olive grove? You should. One of his poems, "The Great Lover," primed this article. It begins in a highfalutin strain: "inflated into the utmost pomposity of style" is one critic's estimate. Then, halfway through the poem, he begins to tell us, very simply, what he has really loved: such things as white roofs, beneath the lamplight; the strong crust of

friendly bread; the blue bitter smoke of wood; the benison of hot water; the good smell of old clothes (?). Do you know what he calls them? "Dear names! . . . All these have been my loves." And that was enough to start me off, to ask myself and to share with you what I have loved in a good service of worship, the simple things that make for excellence and joy.

The first item that came to my mind was a congregation that sings. When I was a boy back in Scotland, my mother would say to my brother and me, of a Sunday in summer:

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

"Let's go to Wellington Church tonight for a good sing." She knew the preaching would be good, but she wanted to make a joyful noise unto the Lord. One could in that kirk, without embarrassment, because everyone else did. Folk, sauntering past that house of worship on a Sunday night, used to stop to listen to the congregation sing. This was "community singing," the community of the people of God. There is one church in Durham which sings like that. Its evening service is on the radio. I tuned in one Sunday while driving to the airport, and found myself singing with them, and almost belonging to them. A singing congregation I have loved.

What next? A choir which is glad that it is the ministry of music. I went back to Scotland one summer and preached in that Wellington Church. Before the service began, I had prayers with the choir. I thanked them for coming to lead the people in the praise of God at an evening service in August, especially when they were singing no anthems, no responses. It surprised me that as many as twenty of them would be present. They told me that there were *forty* of them. Noting my increasing surprise, I was let into the secret of that church's congregational singing: twenty of the choir were planted throughout the congregation! This was part of its ministry: the vocal encouragement of folk in the pew by choir mem-

bers in the pew. This kind of ministry I have loved.

Still in the realm of music, *there is a third joy*: a choral director who is both an expert in his profession and called of God in his vocation. I work with such a person. He is my musical mentor as well as my colleague. As a result, the choice of music — hymns, anthems, responses — can be left to him, not only safely but wisely and assuredly. For one communion service, I suggested "Let us break bread together on our knees." He looked hesitant. I asked him why he silently demurred. He told me that the prepared music was primarily Bach and Palestrina and to slip in a Negro spiritual would be like wearing brown shoes with a tuxedo. I yielded to his picturesque objection. Whereupon he added: "Let's make the next celebration of the Lord's Supper a brown shoes affair throughout." We did! Under his leadership, for the first time in the Duke Chapel, we tried a Christmas Eve Service — carols and lessons and *no* sermon — at 11:00 P.M. Over eight hundred people turned up, most of them from the town because the students had gone home. This kind of choir-master I have loved.

Fourthly, I prize laymen who are theologically alert, sensitive, and committed. They are pearls of great price. In preparing two parents and three godparents for the baptism of a child, I told them about the ques-

tions which would be publicly asked and answered pertaining to their faith. They asked me if the answers could be given by their affirmation of the Apostles' Creed. I assured them that it was a proper response, but pointed out that it had to be spoken and not read, and that there would be no prompting by me. In a crowded prep school chapel, these three graduates of Vassar and two from Yale announced in no whisper, their belief in the God whose special grace they desired upon this child, who was then received into the holy, Catholic Church. You know such laymen, of both sexes, in Sunday school classes, and prayer meetings, and study groups, and on the official boards of your chapels. These I have loved.

Fifthly, I hold dear a lector who really knows how to read the Lessons. The reading of the Word is no easy job. It demands freedom from timidity; clarity of enunciation; projection of the voice, in cooperation with (or without) a P. A. system; understanding of the passage; interpretation by emphasis, inflection, pause; a proper phrase to start off the lesson, and a proper phrase with which to end it. Now the surprising fact is the kind of person who flubs it, and the kind who is a glorious success. Position, status, seniority have no essential relationship to getting the job done. The two best lay readers I have heard are a surgeon and a housewife. They were closely matched by a member of the

athletic staff, the chairman of the student law society, and the president of the Campus Crusade for Christ. Folk can be trained for this essential part of the service. Insist on one or more rehearsals. It is difficult to hear the Word, if it is not spoken with clarity, certainty, and enthusiasm. When it is well done, then, this I have loved.

In the sixth place, I cherish folk who have liturgical and ceremonial inventiveness — within bounds! Three cheers for the pastor who has a second benediction at a wedding, thus blessing the congregation in addition to the bride and groom. This is the one service I attend where the congregation regularly departs without the spoken benison of God. An extra cheer for the minister who has the bride and groom face each other for the giving and receiving of the vows. Why shouldn't they? They marry each other. All the minister does, from the point of view of the State, is to witness the signatures of two (or three) valid witnesses; and, from the Church's standpoint, to call God's blessing down on them. Moreover, when they face each other, the congregation, as witnesses, sees their profiles rather than the backs of their heads. At a regular diet of worship, I have made my own a prayer of dedication for the offering which a Presbyterian divine, who has often worked for you, created: "Here we offer and present unto
(Continued on page 27)

Completed Staff Work

THE CHAPLAIN does not face the demands of making command decisions. As a staff officer, however, the commanding officer expects him to be ready to advise the command in his area of responsibility.

The military lays great stress, and rightly so, on completed staff work. This is true for all levels, from that of the company commander to the commander in chief. Stewart Alsop in an editorial in *Newsweek* discussed President Nixon's decision to move into Cambodia. The President's admonition to his military advisors when asking for their advice caught my attention. He asked General Abrams for "the unvarnished truth," adding that he would be "importantly guided" by the general's response. Imagine General Abram's preparation prior to meeting President Nixon and furnishing that counsel!

We may never be in a position to counsel the President. At whatever

level we serve, however, men must be able to rely upon our counsel. When the chaplain speaks it must be "the unvarnished truth."

Far too often we chaplains fail to be as effective as we could be due to incomplete staff work. Worthy programs have been proposed to the command. But then, because the chaplain has failed to carefully work out the details first, the programs are scuttled. Penetrating questions are unanswered resulting in rejection for worthy ideas. This is seldom due to any antagonism on the part of the command. It is the result of poor preparation.

One of the greatest examples of completed staff work I've come across was turned in by King Artaxerxes' cupbearer. Nehemiah was living in exile. However, he had been fortunate enough to rise to the position of cupbearer. Thus he was in close, daily contact with the king.

In this position it would have

been easiest for Nehemiah to settle down to doing a good job, a member of the establishment. However, he was not content. He could not selfishly maintain his own life of ease while his kinsmen were suffering. He still identified himself with his people. He did not cut himself off from them, as must have been his temptation.

In this spirit of union with his people Nehemiah questioned one of his brothers who had recently returned from Jerusalem. He asked about the people and the condition of the city.

It is precisely at this point, I suspect, where Nehemiah differed from most of us. As soon as I had grasped a few of the awful details I would have been tempted to go storming to the CO asking for something to be done. Fortunately, Nehemiah did not.

“For days,” Nehemiah says, “I sat down and wept, and mourned.” He adds, “I continued fasting and praying before the God of heaven.” Thus Nehemiah did not go off on a tangent. He spent time preparing himself factually, emotionally, and spiritually.

He was quite thorough in his preparation. Thus when he finally went to the king with his problem he was ready for each eventuality. He had done his homework. He had completely “staffed” the problem, and it was a good thing. The king asked three perceptive questions. His cupbearer was ready for each.

Nehemiah presented his problem

discreetly. For several days he had masked his grief as he prepared his case. This particular day, as he came before the king, his sadness was obvious. The king asked his first question: “Why is your face sad, seeing you are not sick?”

SUCH ATTENTION to detail marks the king as one who is quite discerning. It also provided Nehemiah the opportunity to tell in detail his problem. There could be no fumbling. This was his one chance to bring a matter of grave concern to the attention of one who could help. Had he presented the case poorly King Artaxerxes would have dismissed the subject as unworthy of his royal consideration.

Succinctly and yet adequately he detailed the destruction of Jerusalem for the king. In but a few words he informed him of the city’s waste and of his personal sorrow.

The problem was thus laid before the king. Staffing does far more than discover problems, however. The second question comes immediately: “For what do you make request?” This was the second stage where incomplete preparation would have destroyed Nehemiah’s efforts to do something about the ruin in Jerusalem.

His days of prayer and concern, however, bore fruit. Nehemiah was prepared with a specific proposal. A sentence prayer at this point for wisdom and acceptance served to bolster the spiritual preparation of the preceding days. Nehemiah pro-

posed to the king that he be allowed to return to Jerusalem to rebuild the walls.

A weaker person would have conceded the impossibility of such a plan. Even to imagine suggesting to this foreign king that he allow his subjects to return and rebuild the fortifications of a city originally destroyed for rebellion is ludicrous. Yet Nehemiah made just such a bid.

Surely mighty King Artaxerxes sat back in his throne at this request. The very boldness of the plan would intrigue him, however. His evident perceptiveness, to judge from his first two questions, would have awakened a new appreciation for this slave whom he had elevated to the position of cupbearer.

Turning his full attention upon Nehemiah, the king asked: "How long will you be gone, and when will you return?" In other words, "Line out for me a definite program. How are you going to accomplish such an awesome task?" Nehemiah had to produce.

Nehemiah had gathered the facts. He had done his homework. He knew what he needed, even to the names of the men who would have

to help him. Transportation, supplies, accommodations — all were included in his one paragraph program.

Such thoroughness obviously impressed King Artaxerxes. He did not have to wonder if Nehemiah knew what he was doing. The staffing was detailed, thorough, and accurate. The king could make his decision with confidence, assured that the planned program would be carried to fulfillment within a realistic time frame.

Nehemiah's example is worthy of imitation. He took the time to prepare his staff work completely. He was ready to do three things. *First*, he went to his king able to define the problem clearly and forcefully. *Secondly*, he supplied a proposal for solving the problem. *Thirdly*, he had a definite program by which his proposal could be implemented.

Courage, integrity, honesty — all three were obviously Nehemiah's. They alone, however, would not have assured his place in our spiritual heritage. To these attributes Nehemiah added the force of a completed staff study.

END

EXPLORATION

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

—T. S. Eliot

In Loco Parentis

THE 106TH U. S. Army General Hospital at Camp Kishine, Yokohama, Japan, is closed now, but hundreds of wounded GI's from Vietnam who were patients there will never forget gentle, amiable Mrs. Mitsu Hasegawa.

The hospital opened its doors in December, 1965, and was one of several in Japan which provided medical backup for the U. S. forces in the Vietnam conflict. Through the lifesaving efficiency of military airlift, servicemen of today are plucked from where they fall, given emergency care in field stations, and in a matter of hours carefully delivered to specialists in hospitals hundreds of miles away. The hospital at Camp Kishine was one of those stopovers on the road to recovery.

Mitsu Hasegawa, Japanese housewife and mother of two grown children, went to work at Kishine in January, 1966, as a member of the hospital custodial staff. Her work

was primarily in Ward B-1, but when she could she circulated through all the wards. She became well and fondly known to patients, staff, and Red Cross volunteers alike. Relying upon her motherly instinct, she knew how to single out the GI who chafed at the slowness of his recuperation and who missed his family an ocean away. Her warm smile and greeting in Japanese — which few of the patients spoke — usually brought him around.

“Soldiers in a hospital are pretty direct with an unwelcome visitor,” observed Chaplain (Captain) Theodore P. Wolcheck, Roman Catholic chaplain at the hospital at the time of its inactivation, “but not so with Mrs. Hasegawa — they loved her.”

Her English vocabulary was infinitesimal, but Mitsu Hasegawa's ability to communicate human understanding and compassion was limitless. Says Chaplain Wolcheck, “She manifested kindness but not



Mrs. Mitsu Hasegawa (center) in the Post Chapel at Camp Kishine, Yokohama, Japan, with Chaplain (CPT) Theodore P. Wolcheck, Hospital Chaplain, and Miss Keiko Naito, secretary in the Post Chaplain's office.

maudlin curiosity. The troops liked what they saw and they responded to her friendliness."

Like most Japanese women, Mrs. Hasegawa has nimble fingers and she likes to keep them busy. Inspired by the Oriental art of origami or paper folding, she devised a special knickknack to distribute during her bedside visits. Using colorful ribbon she fashioned mountains of cheerful, fat fish of many hues and bestowed them, bobbing on threads and fins flapping, upon the patients. "A ward used to look like a decorated Christmas tree after she had passed through," smiled the chaplain.

Mitsu Hasegawa reassured many GI patients at the Kishine hospital, and in at least one instance they turned the tables on her. When they discovered that she still grieved for a brother who had died four years earlier, an American volunteered to become her "brother." Among her most precious possessions today are his letters from the United States which begin "Dear Sister."

Her days at the hospital weren't always easy. Occasionally her efforts to befriend a ward were rebuffed by a newly-assigned supervisor who hadn't learned of her unique talent for rapport, and this would sadden her. Sometimes she

was distressed by visits to the orthopedic wards where amputees were under treatment. She never let them know it, but often her tears flowed freely once she was out of their sight.

SHE SUFFERED with the entire hospital staff on October 14, 1966, when Kishine lost its first evacuee patient. It was not surprising that Mitsu Hasegawa had been particularly close to that soldier or that she was deeply moved by his death.

The young soldier had been severely wounded in Vietnam and air-evacuated to Japan. His case was so serious that his parents had been summoned. They came at once and he improved perceptibly, so much so that in a week they were able to return to the United States.

Unaccountably, four days later his condition deteriorated radically and he died.

Mrs. Hasegawa remembers that he had been depressed the night of his parents' departure, but by morning had brightened and told her that he would be all right for he realized that he had both an American mother and a Japanese mother, Mitsu Hasegawa — whose eyes brimmed over. She spent her free time with him, and listened thoughtfully to his special request. Could he please see his Japanese mother in her kimono rather than in the white uniform she wore at the hospital?

He could, and did. The fourth day after his parents had left, Mrs.



Mrs. Mitsu Hasegawa brought an offering of flowers the 14th of every month to the Blessed Sacrament Chapel at Camp Kishine, Yokohama, Japan, and prayed for the young American who died there.

Hasegawa hurried home after work, donned her best kimono, and returned to the hospital to visit her "son." She recalled that he was weak, but smiled at seeing her in a kimono. She told him to rest, and that she would see him in the morning. He died that night.

Mitsu Hasegawa, a Buddhist, mourned the American and was concerned about his parents. She had tried to furnish a mother's love in the brief time that had remained to the young man, but now he was gone from them all. How should his memory be honored?

Her answer was simple yet profound, for it drew upon her Japanese heritage and her respect for the deceased soldier's Roman Catholic faith. After his death and until the hospital closed in the spring of 1970, on the 14th day of every month she brought an offering to the Blessed Sacrament Chapel. Usually it would be an arrangement of cut flowers, but sometimes she would bring a plant, or in Buddhist tradition, seasonal fruit and rice cakes. As she would place her gift before the altar overlooked by a statue of the Blessed Mother, she would kneel and pray for the deceased American soldier who had adopted her as his Japanese mother.

She never failed to mark the monthly anniversary of his death, even when it fell on a holiday or a weekend. Memorializing the young American who had died in the service of his country, far away from his home and his family, and who was about the same age as her own son, was too important an obligation to neglect.

Mitsu Hasegawa no longer goes to the Blessed Sacrament Chapel, but she has not forgotten her "son." With the understanding and support of her husband and children, she accomplishes a daily memorial at home. In the Hasegawa house is a "butsudan" or god-shelf utilized in family worship. Early each morning she places on it a container of fresh water for the American and includes him in the family prayers.

How does one measure the good

Mrs. Mitsu Hasegawa did for the patients at the 106th U. S. Army General Hospital? Those who left Ward B-1 in April, 1970, as the hospital was closing probably did it as well as it can be done. Their farewell letter to her spoke for the many whom she had befriended, including the one who hadn't made it home, as it concluded, "We appreciate your kindness. You really took care of us like our own family. Thank you very much, and we wish happiness for you. The Ward B-1 Patients."

END

THESE I HAVE LOVED

(Continued from page 20)

Thee our minted and our printed blood." Such an offering is not a collection; it is, symbolically, a blood-y sacrifice, thus transforming the table into an altar. Such liturgical and ceremonial inventiveness I have loved.

Seventhly, and lastly, I love an hour's service of worship which lasts but sixty minutes. (See this column in the March-April issue.)

Maybe I'll reverse the field for the next article and write on "These I Have Hated." Maybe. END

"Abolishing ROTC because you don't like wars is like abolishing the fire departments because you don't want fires."—Republican Congressional Committee Newsletter.—ARA.

Prison Education

APPROXIMATELY 100,000 prisoners leave state and federal prisons annually on completion of a sentence or receipt of parole or probationary status.

At penitentiaries, few receive adequate instruction which equips them upon release to compete for jobs in a tight labor market. Lack of financing, facilities, personnel, and programs of rehabilitation prevent their suitable re-training.

Most re-locate in metropolitan communities. Modern technical and other educational programs, adapted to their specific needs and problems, are unavailable.

More than 35 percent will return to penal institutions as parole violators or as offenders committing other crimes. Yet, originally, on entering a prison the first time, an estimated 90 percent expressed an apparently sincere interest in obtaining new career skills.

Instead, they largely find they are merely passing time. Inmates be-

come embittered at correctional institutions which did not correct, at an administrative philosophy based on punishment rather than rehabilitation.

Meanwhile, the yearly expenditures of maintaining the correctional system, courts, police, and parole officers reaches \$2,000,000,000. This amount will extend upward. The 148 percent rise in serious crime during the 1960's seems likely to be matched or surpassed in the 1970's.

There are other direct and indirect costs of crime. Total property loss from theft or destruction was \$2,000,000,000 in 1969, according to FBI reports.

During a year, correctional agencies and institutions receive 2,500,000 as inmates, probationers, or parolees, and on any given day, 1,250,000 are under their jurisdiction. They represent a vast potential labor loss to industry.

To a growing extent, citizens de-

mand a more rigorous "law and order" stance on the part of administrators of the nation's social, political, economic, educational, and religious institutions. Yet, legislators, taxpayers, and other community leaders do not provide the necessary resources.

Many prisons are more than 100-years-old and have limited reading, recreation, and re-creative facilities. Old structures need to be repaired, buildings constructed, libraries extended, occupational training equipment obtained, and other facilities added.

MOST IMPERATIVE is the need for the vocational preparation of a special class of educators for correctional institutions. The qualifications for this new career field are gradually being realized by prison officials.

Educators should enter this emerging occupational area by design, not by drift as has too often occurred in the past. Needed are the appropriate attitudes and a series of related school and experience steps.

Pioneer teachers, imbued with a sense of service, are helping anti-social offenders rededicate themselves to group values. These educators need to be joined by hundreds of others with the same vision.

As their experimental programs prove themselves, society will see

the significance of remedial projects and will provide the required funds. Lack of attention, authorities, and administrative concern slow the drives to stop crime and reform criminals.

So, with few exceptions, correctional institutions do not provide residents with work or attitude skills. The added handicap of the penal record — a stigma in the eyes of unforgiving people — hurts in the search for employment.

In fact, many inmates eligible for paroles cannot obtain their release until they have the promise of a job. So, long after boards grant their request for freedom and a new chance, they remain imprisoned.

Their help must come from a special kind of teacher who is neither a sob-sister reformer or a hard-nosed administrator of justice without mercy. Characteristics needed are courage, compassion, cheer, charm, and communicative skills.

With the exception of the educational administrator, most of the teaching jobs with prisoners are part-time. In fact, even that of the administrator may be so in the beginning.

So penitentiary instructors will need other full-time jobs to support themselves. Their work in correctional institutions may always remain a moonlight type of avocational contribution or it may be

come full-time.

For example, Robert Eaton, educational supervisor at the West Virginia State Maximum Security Prison at Moundsville, is principal of John Marshall Junior High School. His prison staff includes teachers from area schools who devote one or more nights to penitentiary instruction each week.

Students considering this career field of correctional instruction and/or administration should plan, following graduation, to locate in or near communities with prisons.

Eventually, there will be opportunities for them to indicate their interest and qualifications through talks with educational or other rehabilitation officials.

Prisoners vary considerably in their academic backgrounds. Needed are teachers who can instruct adults in both elementary and secondary subjects.

It may be a big achievement for some residents to learn to count to ten. Other inmates may have a knowledge of higher physics and a yearning to continue research and studies at a university or post-graduate notch. One inmate at the Moundsville prison, for example, had two M.A. degrees in different academic disciplines and a thirst for more knowledge.

INCREASINGLY, college-level instruction will be needed. At present, five state prisons offer credit in conjunction with institutions of higher learning.

In illustration, the Moundsville penitentiary began its elementary and secondary program five years ago. A year later, Bethany College teachers, under the direction of Biology Professors Gary Larson and James Sawtell, began offering regular classes two nights a week at the prison.

In setting up the venture, they were aided by Dr. Carl L. Schweinfurth, Professor of History and Political Science. Previously, as a staff member at Southern Illinois University, he taught history at the state security prison at Menard when Illinois became the first state to have a full-fledged university education program.

Residents of the Moundsville prison must meet the same academic standards and fulfill the same course requirements as on-campus Bethany students. To date, courses in physical and social sciences — including biology, history, journalism, psychology and speech — have been offered prisoners there.

Whatever or wherever the situation, teachers must have certain characteristics. They include patience and a genuine interest in helping rehabilitate prisoners as individuals not as a stereotyped class of criminals.

Prisoners will resist any attempts of do-gooders, but will welcome the efforts of competent, helpful specialists. The former feel empathy — imaginative identification — with those who sincerely desire to help them as persons.

FOR PREPARATION for careers in correctional institution education, students should major in at least one specialty area and complete special courses in education, sociology, and psychology. Subjects include criminology, social pathology, the family, urban sociology, personality, testing, abnormal psychology, human growth and development, counseling, vocational guidance, methods of teaching, curriculum building, public opinion, and public relations.

Students would do well to make comparative analyses. They should visit at least two state penitentiaries, one with a top-flight and the other with a limited instructional program.

In addition, they should observe the comprehensive and excellent Federal Bureau of Prisons System. They could visit any of the twenty-seven major institutions housing about 20,000 offenders.

For example, students could learn about the work and results of Federal Prison Industries which provide employment for about 25 percent of the inmates in the system. The corporation's fifty-two plants manufacture more than thirty prod-

uct lines from furniture to mail bags, and sells products to other government agencies.

Prisoners earn money, pay taxes, and accumulate savings for use on their release. Part of the proceeds from sales is devoted to their vocational and educational programs.

The federal system includes eight community treatment centers which provide soon-to-be released residents with a supervised environment and counseling and other readjustment helps. But this program and the limited ones of state prisons cannot meet all the needs, especially since most offenders are in the latter institutions.

God meant his children to work. Yet millions of offenders — people who made a mistake against society but who may wish to repent and be reconciled — do not learn the work skills needed.

Many can never know the full dignity that comes from an honest day's work. They hunger for the helping hand of students who have not yet seen the need to expand their horizons by doing the same for prisoners.

END

PRINCIPLES

The Peter Principle:

"In a hierarchy, every employee tends to rise to his level of incompetence."—Prof. Laurence J. Peter, University of Southern California

The Paul Principle:

". . . individuals often become, over time, uneducated and therefore incompetent at a level at which they once performed quite adequately."—Prof. Paul Armer, Stanford University

For Hospital Chaplains in Training

A paraphrase of 1 Corinthians 13

THOUGH words come easy in the classroom and in the wards, if genuine heart-love is not there, too, I had better face the fact that I am merely a noise;

And though I have a gift for understanding complexes, phobias, and trauma;

And though I have the utmost confidence in my procedures, and believe they can remove attitudes built up over the years, and have not love as well, I am really nothing to be proud of;

And though I am here at considerable sacrifice, and give body as well as spirit, and have not love, this is still an unprofitable business.

Love suffereth long recitals of symptoms and complaints, and is kind rather than caustic.

Love envieth not the psychiatrist, the director, or even the supervisor.

Love presseth not itself into the spotlight, is not puffed up over the management of visits, reports, role-playing, or the conduct of chapel;

Doth not behave itself unseemly to patients of the opposite sex, or with too much levity in the male wards;

Seeketh not to minister to one's own needs, but rather to the needs of others;

Is not easily provoked when a patient clearly indicates that he has had enough.

Mr. Armstrong is staff reporter, Kingston-Whig-Standard, Kingston, Ont.

Love does not dwell as much on the evil that has overtaken the soul as on the good which can still be achieved;

Maketh not light of patients' speeches or gestures, but rejoiceth in the truth that God is at work;

Beareth all reproof in seminars; believeth all things good of others in the group; hopeth all things will add up to an improved ministry in days to come; endureth all annoyance from others and all dullness in oneself.

Love of this kind will not fall short of healing, but whether there be utterance devoid of it, it shall be wasted; whether there be glibness, it shall fall flat; whether there be mere encyclopedic learning, it shall vanish away.

For at best we know our subject matter only imperfectly. But when in future, therapy is perfected, our poor gropings and blunderings can be forgotten.

When I was a child, I had a child's immaturity, in speech and in understanding, but when I became a man it was fully expected that I would leave immaturity behind; it would not intrude into all I do.

Now we see very obscurely, but one day we shall have a direct confrontation. Now I know only bits and pieces, but then shall I understand these things as fully as I myself have been understood all along.

And now abideth confidence in myself and others — above all, confidence in the Other, hope of improvement for every patient, and warm outgoing love, these three; but the greatest of these is love.

END

TOKYO CHURCH CENTENNIAL

Tokyo Union Church will celebrate its centennial in 1972. In preparation the church history is being amplified and updated, with special attention to the occupation years, 1945-1952. Chaplains and others who were in Japan then and who had contact with Tokyo Union Church are invited to share their anecdotes, impressions, photographs, and relevant documents. Please write to:

Tokyo Union Church
Attention: Church Historian
7/7, 5-chome Jingumae
Shibuya-ku, Tokyo 150, Japan

The Black Box and Other Magic

YOU GET something of a jolt when you walk into the empty classroom and see the figure in the bed. It takes a split second to realize she is really "Resusci-Anne," the plastic patient. As you get ready to talk with a group of student nurses about your ministry in the hospital, you walk over to "Resusci-Anne" and do some private evaluating of your approach to patients. What do you do at the bedside? Better yet, what are you and who are you, from the patient's viewpoint? Are you mechanical, hurried, manipulative? Are you "working" God on behalf of your patient, practicing magic? Like most good things, religion can be used poorly, and the tools of religion, prayer, Bible, sacraments and literature, can be made to serve much lower ends than the close relationship between God and a person who is ill. Is the person in the bed a real individual or a plastic "Resusci-Anne," to be managed spiritually?

Your introspection comes to an abrupt end as the class comes in. As the session moves along several young ladies get involved in dialogue, exploring mutual goals in patient care. The discussion goes like this:

Chaplain: We keep trying to avoid magic in our ministry.

Student 1: What do you mean, magic?

Chaplain: Using something to manipulate God.

Student 2: I don't get it.

Chaplain: When I go to see a patient and say hello and ask how he is and hand him a pamphlet and say a prayer and get on out of there, I may be doing magic, rather than ministry.

Student 1: But that sounds like what you're supposed to do.

Student 3: It sounds, the way you say it, sort of rushed, as if you had to run in and do your thing and get on to the next one on the list.

Chaplain: You caught the feeling. Maybe I was shoving my work off on God.

Student 4: While you saved time and effort.

Chaplain: Yeah, and depended on my magic: Bible reading, maybe, or prayer.

Student 5: Do you mean that prayer is magic — just a way to get God to do something?

Chaplain: It could be. It doesn't have to be.

Student 1: You're saying that there's a difference in how you go about it?

Chaplain: Yes. For example, here's a black box. Maybe it's my black box. (Places communion case on table and opens it.) People need this. I bring it to them. It is real power, rightly taken — or it can be magic.

Student 5: You said you keep trying to avoid the magic, but you still have to carry things to the bedside, don't you?

Chaplain: That's right. I do carry the sacraments and printed stuff to the people. The difference is in me, I guess — whether I take things and words to a patient, or bring myself to him.

Student 3: What do you mean, yourself?

Chaplain: Well, what would be the difference between your using one of your black boxes, and bringing yourself?

Student 2: We don't have anything like that.

Student 5: Well, maybe we could substitute charts and thermometers and — and —

Student 4: Bedpans?

Student 5: I know I've taken a pretty impersonal attitude toward the "gallstones" in bed 7 — is that what you mean?

Chaplain: Anything that gets between you as a person and your patient as a person.

Student 3: But we have so little time!

Student 2: Maybe efficiency can become our magic black box.

Student 3: Well, I don't see how you can avoid the pressure of time and duties. There are other guys down the hall to be cared for. On our ward we have 46 patients and two nurses and two nursing assistants and two students.

Chaplain: Let's try this in a little role play. Will you be a chaplain and come and visit me? I'll be the patient. I'm in bed and you walk into the room. You start talking and I'll react with some words and some unspoken thoughts.

BEGINNING OF ROLE PLAY

Student 1: O.K. I'll walk up to you like this: Hello, Mr. Smith, I'm Chaplain Jones.

Chaplain: Hello, Chaplain. (I wonder how sick I am! Did they send him around special, or is he just making rounds?)

Student 1: I — uh — came by to see you and ask how you're feeling today.

Chaplain: Well, not so good today. I had a bad night. (I think he's interested in me, but maybe it's just his standard line of talk.)

Student 1: What made you have a bad night? Didn't the sleeping pill do any good?

Chaplain: No. I was having a lot of pain, and nothing seemed to help. (I feel as if I have failed somehow, to respond properly to that pill. He wants me to be better — or will it make him feel better if I say I am O.K.?) But I guess things will be all right today.

Student 1: That's good. I'm sure they will. The doctor will be in soon.

Chaplain: (Oh, no! I don't want a pep talk and I don't want to be switched to the doctor. Next thing, he'll have a little prayer and be off down the hall.) Yeah, I guess so.

Student 1: Would you like me to have a prayer with you?

Chaplain: (I thought so!) If you like.

Student 1: O.K. (Student did not actually pray in role play and was not pressed to do so.)

Chaplain: Thank you, Chaplain. (I feel as if he can't wait to finish and get away.)

END OF ROLE PLAY

Chaplain: What were you feeling during the role play?

Student 3: That it was a mechanical visit.

Student 4: That about the sleeping pill — that was one of our black boxes!

Student 2: I felt that there was real concern there, but it all seemed too hasty — in and out, to get the job done.

Student 1: You're saying that not only you but all of us ought to ask ourselves: "Am I too rushed? Am I giving myself or a process?"

Chaplain: Yes. And I'm especially grateful for the good job you did in the role play.

Student 4: I think what I got was, why not take a minute longer and hold the patient's hand?

Using black box techniques in hospital ministry is opting for the easy way and protecting the time and person of the chaplain. This writer sets a high value on sacramental and scriptural power and agrees that there is need for framework in religion. Furthermore, the chaplain, by his very presence in a hospital, represents God to people. He is the hand reaching out to offer support and help and he says without words: "God is here all the time." But it is easy for him to become the personage behind which he hides his real person. It is easy for form to degenerate into a magical-mechanical approach to hospital ministry.

For one thing, statistical reporting opens the temptation to stress quantity rather than quality in our ministry. How can you report the depth content of a 45-minute human encounter, as against nine or ten superficial bedside greetings? To be more general, how can a hospital chaplain fulfill his responsibility to all the patients, while bringing himself fully to those who need him in a time of anxiety and crisis? The resolution of this problem lies in a look within and a study of the realities of hospital function.

A chaplain will want to spend some time in finding new self-awareness. Some books can help, but by far the more effective way is to find or develop a group of peers whose feedback can create and

maintain sensitivity to intrapersonal dynamics. The group should contain people of various disciplines: Doctors, behavioral science workers, nurses, administrators. It ought to meet regularly, with a leader who will not dominate. In such a group, if trust is established, a chaplain can open his problems and frustrations, his dreams and victories to the others. From them he can receive criticism, support, confrontation, stroking, acceptance and resistance, as may be appropriate. And he in turn can give of himself to the others. This seems to be the essence of love, in a creative, interpersonal setting. These regular experiences renew a chaplain for the demands of his job, guard against isolation, and promote an honest self-image. His balance is enhanced. His self-questioning will tend to emphasize not "how man?" but "how well?"

The group idea leads to a second factor that can help overcome the mechanical, black box or magic approach to ministry. The chaplain does not actually function alone, no matter how lonely he may feel at the bedside. The healing team concept is viable. The chaplain may have to elbow his way in, figuratively, but he can do it by being a therapeutic person. Insisting on his rights as a staff member will probably raise resistance. Being a good-humored, balanced channel of God's grace will bring a response from sensitive people. Orientation "lectures" and didactic explanations, whether done with groups or individuals, are less effective than discussions, role play, feedback and personal encounter. The chaplain will be stressing, in a very quiet way, the person he is, rather than his impressive credentials. The staff senses who he is, by noting his availability, manner, and deportment. Many staff people don't know or care about his person-centered orientation as contrasted with a magic, blackbox method. They might even prefer that he come with a neat, brief package of ministry. The results in the patient's satisfaction at being treated as a real person rather than an object will sooner or later be visible to the staff. But as he has contact with other members of the healing team, the chaplain takes opportunity now and then to nudge them toward better understanding of his real mission.

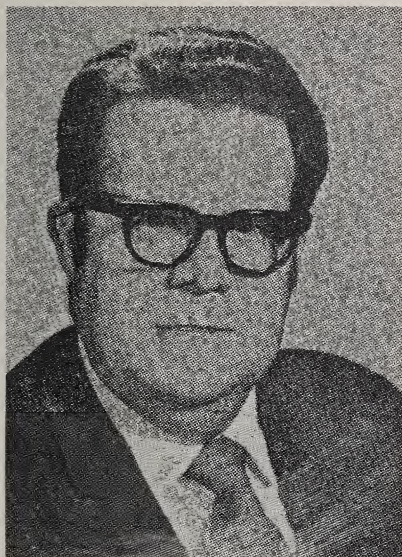
Is the use of the Bible ever magic? Is Holy Communion ever a superstitious act? Definitely they can be. The alternative is demanding self-awareness, an unhurried approach, openness to the real needs of another person, and a professional place on the healing team. For a start, a chaplain might try not delivering anything to the bedside but himself, to see how well his person gets through to the person in the bed.

END

Introducing

Representatives to the General Commission on Chaplains and Armed Forces Personnel

These men are chaplaincy endorsing officials for their respective communions.



The Rev. Dr. George J. Spencer
Unitarian Universalist Association
25 Beacon Street
Boston, Massachusetts 02108



The Rev. Dr. Wilbur C. Lauderdale
Associate Reformed Presbyterian
Church
Erskine College
Due West, South Carolina 29639

Religious Liberty Through Recognition of Self

IN A WORLD-WIDE attempt to give religion to the people in terms of independence, decision-making, and the assumption that the Christian way of life is best, we have overlooked the major variable of the equation. Man is restricted by his experience, ability, and interaction with family and community. If the church is to help him become a better Christian, a more effective individual, and enjoy religious freedom, there is a necessity for looking more closely at man himself. Man is essentially what he perceives. If he sees himself as free, religious, and economically able he may be a "success." When he sees himself as something else he tends to become that type of individual.

Religious liberty can be found mainly in improving his "vision" of himself and the world around him. The place to begin is with the man or woman concerned. Man must

become more able to fit himself into the group, the organization, and his total environment. He is best able to do this by understanding his own personality in terms of a frame of references. The frame of reference in this instance is religious liberty. If he can understand himself, man is better able to adapt to the outside stimuli.

Psychologists, religious leaders, and educators have attempted to study the variables which influence man's actions and reactions. Progress has been made in many areas, and the most encouragement is found in terms of self-understanding. Man can reach self-understanding when he is able to evaluate the several variables which make up his personality. He is able to establish a sense of direction, and determine his progress toward a definite goal if he realizes the drive available in each of these variables.

Religious liberty is more easily achieved when the individual is able to capitalize on his own make-up. Seven variables have been identified to make this possible. The objective of studying only these seven is to help each person identify his strengths and utilize them in more productive ways. Man is influenced by his ability, aptitude, interest, aspiration, experience, self-concept, and attitudinal set. When we look at these variables separately, it becomes possible to use one to reinforce the other, and to identify clusters of strength.

Ability. The term "ability" has been used to differentiate from "intelligence" or similar academic measurements because very few people are limited by intellectual ability. Ability defines more specifically what we can do in a given situation. We may or may not be able to lead a church group, and this is said to be an ability. The important point about ability is that it can be developed. In a strict sense of the word we all have ability, but it may be better to capitalize on what has been termed "native ability" — that which we have in quantity.

Aptitude. A second "talent" is that of aptitude, the tendency to be more able in certain skills. Some people have a greater aptitude for sports, art, and music. We speak of them as having musical (or art, or sports) aptitude if they find it easy to learn in this area of specialization. Aptitude being defined simply

as the "facility to learn," and we usually learn more readily in one area than another. The boy with mechanical aptitude certainly can profit more from instruction relating to tools and machines than the person who has less aptitude. We tend to measure aptitude in rather subjective terms, but it is important to evaluate the aptitude of an individual prior to any extensive study or work program.

Interest. The interest variable often becomes an overriding facet in our development. We tend to do those things which seem interesting. If we are interested in a subject it becomes easier to develop both ability and aptitude, and so high interest tends to compensate for below average ability or aptitude. Psychologists have shown that with interest a person is more able to draw on prayer to overcome his limitation in some of the other variables. Low interest can often be overcome by learning more about the field in which we wish to participate.

Aspiration. Man is helpless without a sense of direction. If he aspires toward religious freedom, he is better able to establish goals and objectives which become more meaningful and realistic. The value of aspiration has been demonstrated in research with the disadvantaged — they cannot visualize themselves working toward a definite goal as set by members of society. It is only through the identification of a definite goal that we can ask for help, learn to move ahead, and

discipline our efforts.

Experience. If we assume all people are restricted by their experience, it is important to look toward new experiences. Man becomes more able when it is possible to enjoy and share more experiences which are common to his friends, family, and church. Too often we are willing to wither in our effort, not fully understanding the need to ask for guidance in finding new experiences. The man who has never thought seriously about religious liberty certainly is at a disadvantage in contributing because he is restricted by his experience. We must become involved where we have ability, aptitude, and interest, but by looking for new experiences we can increase the value of the other variables.

Self-concept. The term self-concept is used to describe the way man sees himself. If he sees himself as a church leader, a teacher, or a contributor, he will become more successful in that which he sees clearly. Psychologists are really thinking in terms of the self-concept when they point up the value of "positive thinking." Man can become what he can visualize himself as being. To see ourselves as advocates of religious liberty makes it possible to employ our ability, aptitude, interest, and aspiration to move ahead in helping others. An individual is best able to call upon his self-concept when he has clearly defined goals and objectives.

Attitude. We are often judged by

the attitude we hold. If a person is prejudiced toward a given viewpoint, he is said to have an attitudinal set. He is emotionally involved and may not act rationally in terms of the facts. This may be thought of as a cage in which he finds himself. Man's actions and reactions, whether they be good or bad, are influenced by the attitudes he holds and the values toward which he directs his attention. We can only improve or change our attitudes when they are recognized for what they really are. Research may be used to show that it is difficult for a man to change his attitude, it requires guidance and conscious effort. However, as a person learns to identify the other variables which influence his personality, he is likely to become more objective about his attitudes, and be less influenced by his emotions.

Looking at these seven variables of the personality, or even understanding the ramification of their influence is not adequate. Man is an active organism expressing himself in terms of certain goals and objectives. If he is to move ahead he must have a sense of direction, his personal goals must be realistic in terms of what he can or cannot do. An individual becomes more effective when he is able to identify the "drive" which directs him toward a goal, and the "power" available in terms of any listing of variables. To strive for religious liberty is a realistic goal, and it is possible to deter-

mine how much drive is available if we evaluate the seven variables of the personality.

Man is subject to his environment, and many of us are restricted by this environment — the influence of friends and neighbors. But man has been noted for his ability to survive in the most hostile environment by drawing on his native

“traits” namely: ability, aptitude, interest, aspiration, experience, self-concept, and attitudinal set. Being a laborer or an unskilled person can become an asset in the struggle for religious liberty if man can make certain small changes in these variables which tend to govern his life. Self-understanding will help him realize his goal. END



Dr. Kenneth L. Ahl

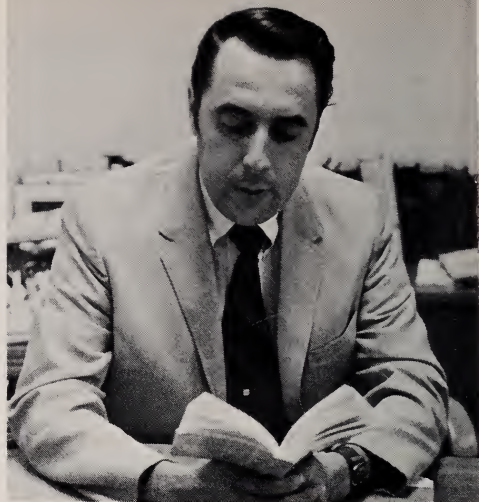
“MR. ARMED FORCES COMMISSION”

Dr. Kenneth L. Ahl, Director of the Armed Forces Commission, The Lutheran Church—Missouri Synod, retires on June 1 after twenty-three years.

The Lewisville, Minn. native attended Concordia Academy and College, St. Paul, Minn., and graduated from Concordia Seminary, St. Louis, Mo. He did graduate work at the University of Southern California.

He entered the Army chaplaincy in 1941 and was on active duty almost five years with twenty months in the Asiatic Pacific Theater. He worked with the Veterans Administration Center in Los Angeles before being called as executive director of the Armed Forces Commission. The bronze St. Martin of Tours medal was presented to Dr. Ahl for distinguished service in ministering to men and women in the military. In 1959, Concordia awarded him an honorary doctor of divinity degree.

*"Yes,
I Use
Scripture
in
Counseling"*



By Ellen Boyd

David Roy Murdoch, counselor and chaplain for Seattle Goodwill Industries.

A TROUBLED parolee related some serious problems to a counselor one afternoon. The unhappy man was bent over, eyes downcast. He looked as if the scars of guilt on his soul would never heal. Sitting across from him, the counselor leaned forward in deep concern.

"Do you feel," the counselor ventured, "that you have done things in your life for which God cannot forgive you?"

The parolee looked up, surprised. "Yes," he said. "I'm not a religious man, but that's exactly how I feel!"

The counselor relaxed. "I'm glad we found that out," he said, "because I can tell you for certain that God has forgiven you already!"

The parolee, a handicapped client of Seattle Goodwill Industries, was speaking to 33-year-old David Roy Murdoch, who, in his capacity as counselor and chaplain is confronted daily with many such problems, and some that seem unsolvable. How does he begin to work out a solution with a client?

"If it's a spiritual problem," he answers, "we may begin by praying together. Looking to Christ for help in solving problems, whether it be drug addiction, emotional troubles, or matters of health is my

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'modus operandi,' you might say. It's what I do most naturally."

Before he came to Goodwill in 1968, Mr. Murdoch served as a youth counselor for Bethel Presbyterian Church in Seattle's north end. He experienced a long term of group counseling with young people and frequently quoted Bible passages in his discussions. With a Bachelor of Theology degree to his credit, plus a B.A. in Christian Education and Biblical Literature, and work underway on his M.A. degree in Religion and Psychology, the blending of spiritual guidance with his counseling was a very natural and effective way to carry out his job.

When he later applied for a position with Seattle Goodwill Industries to counsel handicapped adults, he hoped that his method of counsel would be acceptable, for many firms and organizations in the U. S. are opposed to scriptural counseling.

"In this respect," he says, "our country is far behind the other nations. The British, for instance, have had industrial chaplains for years."

In filling out the application form, he clearly stated his method of counseling and wondered afterward if his honesty would help or hinder his chances for landing the job. As it turned out, he needn't have worried. Seattle Goodwill welcomed his methods. "In fact," says Mrs. Helen Mickelsen, Director of Training and Rehabilitation, "we selected David to join our staff from among twenty-six other applicants — primarily because his application said: 'Yes, I use scripture in counseling.'"

Today he is entering his second successful year as chaplain of Seattle Goodwill Industries, and he is one of five counselors serving on the staff of the organization's Rehabilitation Center. The Goodwill motto, *Helping the Handicapped to Help Themselves*, is in keeping with the purposes and aims of his life's work. "I believe the spiritual needs of the handicapped person are of vital importance to his progress and improvement," Mr. Murdoch says.

"And I must explain that in the category of the handicapped we include the emotionally and spiritually handicapped as well as the physically disabled, the aged, the mentally retarded, and the socially handicapped. I feel strongly that the problems of many handicapped persons can be alleviated through the application of spiritual guidance." He points out that the Bible covers this subject in Matthew 11:28 and John 3:16.

Mr. Murdoch, by doing what comes naturally and spiritually, is helping God make life more promising for Seattle's handicapped citizens.

END

Ecumenism-- What Is It Really All About?

ECUMENISM is a word that we hear over and over again. It becomes, often, "the word" to be used in polite conversation. But, what does it really mean? What's it all about, Alfie?

Let me start with one aspect of ecumenism which concerns myself as a military chaplain. When I speak to my own congregation via sermon, discussion, or written word, I speak as the Jewish chaplain. But, when I speak to all military personnel, I speak as a military chaplain. What's the difference? When I speak as a military chaplain, as I do to you in this article, I speak to all men whatever their creed, affiliation, or philosophy. I draw, of course, from my own tradition, but, at the same time, I am conscious of the fact that my message travels to those who are not of my own tradition and to some, who in fact, might disagree with it. I am, therefore, conscious of who my potential readers are and hopefully of all their needs.

I base my personal philosophy very strongly on the words of Isaiah in which he expresses the teaching of the Loving Father, "My House is a house of prayer for all peoples." Of course, I am a Jew not only because I was born one but because I have chosen freely to live my life as a Jew and to carry out the principles inherent in the Jewish faith. But, I do not, thereby, rule out any other theology, credo, or philosophy as having no worth or value. I believe very deeply, as do my fellow Jews, that we are all made in the image of God. I may disagree with someone as to the soundness or rationality of his argument with regard to religion, but I will never dispute the point that he is equally made in the image of God. The goodness or

sincerity of an individual is not necessarily tied up with religious or philosophical affirmations. If I were to compile a list of the great individuals of the world and of history with regard to righteous endeavors, I would place a Gandhi or a Schweitzer as high as I would a Weitzman.

Ecumenism means acknowledging the fact that we live in a world in which there are many creeds or philosophies. One of the immediate answers to the needs of the world and our society is not to demand that everyone believe, act, and promote what we believe, act, or promote. The aim of ecumenism is not to rub out all differences, but to acknowledge that they exist. Ecumenism, to me, says that we believe in the efficacious truth of our own theological position, but, at the same time, we listen to what another has to say and acknowledge his right to say it, even if it happens to differ from our own position.

I acknowledge the affirmation that the world is a long, long way from being one in belief, if, indeed, it can ever be. But, if we look deeply into our own traditions, heritages, and beliefs, we will find that there is a broad spectrum of agreement with regard to action and purpose. In terms of making this a better world, be we Jew, Christian, Buddhist, Confucianist, or Shintoist, we are, indeed, one. END



BARNETT JOINS BILLY GRAHAM

Chaplain (COL) James R. Barnett, recently retired from the Army, has been appointed to coordinate Billy Graham Films on military installations in the southwest region encompassing 13 states from Montana to Texas. For years he has used Billy Graham Films in the military, where he served for 25 years, and personally witnessed their impact on service personnel.

He may be contacted at

World Wide Pictures
10610 Cedar Elm Drive
San Antonio, Tex. 78230

The Nuptial Communion — Yes or No?

A CHAPLAIN conducts many weddings for persons not of his denomination. Occasionally, he is asked to modify his ceremony. I recall one couple's request for the Sacrament of Communion during the marriage ceremony. Conditioned as I was by what I had read and heard, I had some reservations. Most opinions were that the Sacrament should not be part of the ceremony. It might be given before or after, but not during the ceremony. However, in this particular instance I did offer Holy Communion and listed below are my reasons for doing so.

I believe that the essential meaning of the Lord's Supper is especially highlighted in the nuptial communion. The bride and groom standing at the altar of a church they both respect, are becoming one flesh. This concept of one flesh — used by Old and New Testament

writers comparing Yahweh and Israel and Christ and his church to husband and wife — is an old one. This oneness, as also the couples' personal involvement in Christ's church, is emphasized in the nuptial communion.

When Holy Communion is a part of the ceremony, others sharing this faith may partake of it with them. This reinforces the idea that the smaller family lives interdependently with the larger. The congregation as a family then becomes a temporal and spatial reference point of the whole people of God. Those who partake become one body. The truth conveyed is that the marriage being solemnized must reach beyond itself to fellowship with the larger family if it is to be whole and healthy and not suffer trauma similar to that of a self-centered person.

Again in the nuptial communion,

as is true of all celebrations, the basis for the union between Christ and his church is affirmed. The participants are not their own for they have been bought with a price — the Lord's Body and Blood. Thus, because they are aware of their own acceptance, they can accept each other. In accepting each other, they can unite. The Sacrament tells this message of reconciliation which, in turn, gives redemptive qualities to the marriage. This experience of acceptance with God, one's self and neighbor, gives the security needed for the risks of intimacy. It becomes the basis for the mature love that holds one to his vows — for better or for worse — even though his feelings may fluctuate with his chemistry and the stress and strain of everyday life. It is a stabilizer in the midst of conflict and hurt that all too often occur in intimate relationships. But where each has accepted the other unconditionally, even times of discord can become avenues for an even deeper relationship. This is also true in the larger family community as it is in the man-and-wife relationship.

The nuptial communion has important significance for the pastoral ministry. It gives Christian dimension to the wedding. In the solemnization — Word and Sacrament rather than Word or Sacrament — communicates God's intimacy. The Good News of God's redemption is proclaimed. As the bride and groom participate in the Communion, the truth is conveyed that while mar-

riage is part of creation it stands always in need of redemption. The barriers to intimacy are removed through the cross. The intimacy with God that becomes available by this sacrifice is similar to the intimacy of a wife and her husband. Their marriage is established upon God's marriage with his people. As the husband and wife identify with the church in its marriage with Christ, they have the resources to develop a marriage with each other.

There are other applications that should not be overlooked. The use of the nuptial communion can be of great assistance to the minister in his premarital counseling. When the couple desires the Sacrament, he has a ready reference in pointing to the significance of Christ and his church for marriage. He can relate the reconciling nature of the Christ-Church marriage to the dynamics of intimacy in ways that a couple can understand from their own courtship.

It can also be valuable in his continuing ministry to the marriages in his congregation. When the nuptial sacrament is a part of their own wedding, the couple has its own "event" realization of its meaning for their marriage. It can be an obvious and continual reminder of how one's church life is related to family life.

The value as a pastoral resource in times of marital crises is worthy of note. And if the minister's efforts should lead to reconciliation, the couple's partaking of the Lord's

Supper is the seal of their union. If the Sacrament was celebrated at their wedding, its importance to them for renewal of their marital vows is enhanced. At such times of crises and reconciliation, the Sacrament is especially significant.

Today with the cries of renewal being heard all about us, perhaps what is needed is a pastoral care

that can utilize the resources of its own heritage to bring into being a more effective ministry. In the past, too often the various specializations of the ministry have tended to ignore each other to the impoverishment of each. I do not believe history need repeat itself in this instance.

END

AT YOUR SERVICE

Drug Dependence Institute

A 10-day workshop will be held at the Drug Dependence Institute for Training and Research at Yale University, 363 St. Ronan Street, New Haven, Conn. 06511. The dates are May 24-June 4, 1971. Chaplains are invited. Correspondence concerning details is welcomed at the above address.

Medical Assistance Program

Eighty-one developing nations receive medical assistance from the Medical Assistance Program, 327 Gundersen, Wheaton, Ill. 60187. One thousand missionary doctors and/or dentists (representing 136 different denominations) receive the drugs, medical instruments, and supplies. One hundred pharmaceutical, medical, and surgical supply firms donate the supplies for this program. Warehousing, packaging, transportation and costs for the related programs (short-term medical personnel, purchasing, medical student placement, disaster aid and education) must be financed by charitable contributions from individuals, churches, chapels, and interested organizations. Ten dollars sends approximately \$1,000 worth of medical supplies to a mission hospital or clinic. Fifty dollars can offset most shipping costs for one ton.

The officers and directors for the Medical Assistance Program are Christian doctors and dentists, from seven different states, volunteering their time to supervise this work. Dr. J. Raymond Knighton is president.

Appreciation is expressed to the growing support given by military chaplains and chapels to this interdenominational program. Further information can be secured from the above address.

Serious Illness and Death

HOW DO YOU feel when you know you must go and visit someone who has a fatal disease? Do you put off this visit as long as possible, or do you make a fleeting stop hoping that the patient won't talk about himself and his problems?

If you have difficulty ministering to those who are seriously ill or dying, you will find your difficulty is shared by many; not only clergy but many professional workers in hospitals have a great reluctance to spend time with those who are very ill and many of these trained people have an uncomfortable feeling when they do.

Dr. Elizabeth Kubler Ross has recently written a book, *On Death and Dying* (The Macmillan Com-

pany) in which she has recorded a number of interviews with dying patients. These interviews show how people differ in their ability to accept serious physical problems and they also show how a person's feelings about his illness changes over a period of time.

When confronted by shocking news — let us imagine an incurable blood disorder — most people are too numb or dumfounded to accept the fullness of such a problem and for a time afterward reject the idea completely. This is the time a person might go from one doctor to another, try any new drug available, perhaps seek out a faith healer (whether a quack or legitimate) and if all this is to no avail a feeling of anger and resentment may follow.

MERILYN THOMPSON was a hospital church nurse and is a freelancer living at 200 Douglas Street, Waterloo, Ont.

Particularly when a serious illness is inflicted on a young person, it is understandable how easy it is for them to feel that God is not being fair, or in fact to take out their anger on anyone and everyone — the doctor, the nurses, the chaplain.

As the person becomes sicker, an acceptance of their affliction often becomes apparent, particularly, as Dr. Ross points out, if the personal problems are settled, the patient can begin to emotionally and spiritually come to peace.

How, then, can we minister to such seriously ill people?

Perhaps one of the most important and effective ways to support the patient is to spend time regularly visiting, listening to, and being accepting of what they say, whatever stage they are in — rejection, anger, frustration, acceptance. For many people it will be enough just to listen, while others will enjoy scripture passages read, communion brought regularly, or reassurance of God's love and concern. Much will depend on their own faith and how they are feeling. Sometimes just sitting in silence will be a help to someone who is extremely ill.

Often to overcome our own anxiety we will have to say something or do something such as read a favorite passage, when in fact the patient needs something quite different. Do listen to what he is saying!

One cannot really minister to a seriously ill person without helping his family as well. When a child is

sick it is essential that the parents have some ministry, as it is the parents who have in turn to give so much support. Quite often parents feel guilt as well as grief over a child's illness or accident and need an opportunity to express their feelings and be assured of God's continuing love and forgiveness.

When children are very young, under eight years or so, they have very little concept of death. Only separation on a temporary basis is a reality to them. However, as children reach adolescence they become aware of the total separation involved. It seems impossible to shield the children from the anxiety that accompanies an illness in a family. There was a time not long ago when we didn't even try. Babies were born at home, people were ill and died at home where the children shared in the experiences. Whether the children are the patients themselves or in the family of a patient, they also need to work out and talk out their feelings of anger — "Why did Mommy leave me?" — of guilt, "If I had behaved the way I should, Mommy wouldn't be sick." — and frustration, "If only I could go home I would get better."

Emotional and spiritual support of a patient and the family may enable him to more fully enjoy the many dimensions of living even though he may be confined in some way. It may also provide the strength to go on living with a will and with hope, however difficult that may be.

END



A New Bishop for the Armed Forces

In an impressive service at Washington Cathedral on February 2, 1971, Clarence Edward Hobgood was consecrated to the office of Bishop for the Armed Forces. Bishop Hobgood succeeds Bishop Arnold Lewis who retired after six years' service. This was the first instance in which the Protestant Episcopal Church used its newly revised liturgy and service for the consecration of a bishop. On the back cover of this magazine Bishop Hobgood is kneeling before the Presiding Bishop of his communion, the Right Reverend John E. Hines. In the photo above, encircled by bishops and others who participated in the consecration, the new bishop is presented to the assembled congregation.

Bishop Hobgood was elected to his office while on active duty as an Air Force chaplain. Upon acceptance of the new office he retired after more than twenty years of distinguished service on active duty. He and his wife have one daughter. They will make their home in New York City.



NEWS ROUNDUP



CARLISLE BARRACKS, PA.—Ruth Stotsenburg (standing, left), Director of Religious Education at the U.S. Army War College Memorial Chapel, leads folk group in song accompanied by Jerry Falkenstein (standing, right), lead guitarist for the group. The young vocalists, representing all faiths, perform as a service to the community as well as for themselves.





Chaplain, COL, Paul G. Schade, Fifth Air Force, Japan, was the speaker for International Christian Leadership prayer breakfast at Tokyo YMCA. L-R: Chaplain Schade; Rev. Kanichi Nishimura, United Church of Christ in Japan, pastor and member of the Diet; retired General Seichi Yoshie, former Chief of Staff, Ground Self Defense Force, and Mr. Susumu Nojima, prominent Christian layman and member of Tokyo Union Church.

American churchmen resident in Tokyo, Japan, meet each year at a different English language church for an interdenominational Thanksgiving service. On November 25, 1970, St. Paul's Evangelical Lutheran Church was host. *Below, right:* American Ambassador Armin H. Meyer is reading the Presidential Thanksgiving Proclamation. *Below, left:* Chaplain, COL. Dean Hofstad of the Yokota Air Base near Tokyo, the guest minister, is delivering the sermon.





National Prayer Day was celebrated on February 1 aboard the Flagship USS *Valcour* (AGF-1) near Bahrain Island, with United Kingdom Chaplains attending. L-R: Chaplain Harvey Griffiths, Royal Navy; LCDR Donald L. Krabbe, Force Chaplain; RADM M. G. Bayne, Commander, Middle East Force; Chaplain Geoffrey Higgins, British Forces Gulf.

Chatting during the coffee hour of the Fall Rally sponsored by Protestant Women of the Chapel, Bremerhaven, were, L-R; Navy Chaplain Ervin Ingebretson; Area President of PWOC, Mrs. Leta Rae Bosworth; Guest Speaker Miss Juliette Edla Mather, European First Vice President; Mrs. Wanda Raymond; COL Robert J. McKay, CO, U.S. Forces Support District, Bremerhaven; Army Chaplain Leroy James.



SON OF ORTHODOX CHAPLAIN WELCOMED

Chaplain, LTC, William B. Stroyen, Wiesbaden, Ger. (first commissioned Orthodox priest in the USAF), and Chaplain (CPT) Gregory H. Pelesh, Lackland AFB, Tex. (most recently commissioned Orthodox priest) witness Base Chaplain, COL, Wesley Buck's welcome to Mark Kiryluk, first son of any Orthodox Chaplain to enter active duty in the USAF. Chaplain Kiryluk is stationed at Keesler AFB, Miss.



MG JOHN C. BENNETT ASSUMES COMMAND

The new commanding general of Fort Carson and the Fourth Infantry Division (Mechanized), MG John C. Bennett, is a combat leader, aviator, and paratrooper, with two master's degrees. The 47-year-old West Point graduate, who assumed command at Fort Carson last December 11, is a son of a former Army Chief of Chaplains—Ivan L. Bennett, who was chief from 1952-54.

He entered the U.S. Military Academy at West Point and was commissioned a second lieutenant in 1945. During his distinguished career he has served in Germany, Korea, and was Deputy Commander of the Fifth Special Forces Group in Vietnam. He has also been at Fort McNair, West Point, SHAPE, and with the Joint Intelligence Group of the Joint Chiefs of Staff. He became chief of staff for the 82d Airborne in 1967, and chief of staff of the Alaskan Command in 1969.





National Prayer Breakfast at Bolling AFB, Washington, D.C., on February 2. L-R: Chaplain, MAJ, Theodore J. Wilson, Project Chaplain; Chaplain COL, Simon M. Scott, Jr., Installation Chaplain; The Honorable John L. McClucas, Under Secretary of the Air Force; and Chaplain, COL, Freddie Carlock, Command Chaplain, Headquarters Command, USAF. Dr. McClucas was the breakfast speaker.



CPT Ross H. Trower, CHC, USN (3d from left), was presented the Legion of Merit with Combat "V" in recent ceremonies in Washington. In presenting the award for the President, MG Homer S. Hill, Deputy Chief of Staff for Air, USMC, cited Chaplain Trower's exceptionally meritorious conduct in the performance of outstanding service as Chaplain of the First Marine Aircraft Wing. Chaplain Trower, a pastor of the Illinois Synod of the Lutheran Church in America, is currently serving as Asst. for Plans on the Staff of the Chief of Chaplains in the Bureau of Naval Personnel, Washington. L-R: MG Homer S. Hill, USMC; Mrs. Trower; Chaplain Trower; Navy Chief of Chaplains RADM Francis L. Garrett.



BOOK NOTES



PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Prevention of Drinking Problems: Alcohol Control and Cultural Influences by RUPERT WILKINSON. Oxford University Press. 1970. \$10.00.

Beginning as a part-time researcher investigating the alcoholic beverage industry for the National Institute of Mental Health-supported Cooperative Commission on the Study of Alcoholism, Wilkinson has expanded the area of his studies to produce a long-term and relatively low-cost plan for reducing the unbelievably costly — to health, society, and industry — alcohol-related problems. Despite the lack of an index, neglect of the church as a potential force in prevention, and a format that made the many helpful explanatory notes bothersome to check, this book is a responsible and thorough study of problems of alcohol control, cultural influences, drinking practices, and proposals for reduction. For those interested in coming to grips with the prevention of drinking problems, this

spin-off of the Cooperative Commission is a must. However, those holding unshakable “wet” or “dry” positions or supporting “special interest” positions, will find many of their prejudices unconfirmed. It has already become a basic reference book at the Berkeley Center for Alcohol Studies.

—Herman J. Kregel

The Drug Puzzle produced by the UNITED METHODIST CHURCH. 1970. \$5.00.

The Drug Puzzle is a multi-media drug education packet produced as a joint departmental project by the United Methodist Church. It consists of an LP “Record on Drugs” supposed to “tell it like it is” as a discussion promoter (\$3.50); a large drug chart by Dr. Joel Fort (.75); a drug questionnaire; and best of all, a resource book, “Putting the Pieces Together” (\$1.25), by Thomas E. Price, Ph.D. Price’s resource book is an excellent guide for use in study groups for teen-agers and adults, as

well as containing basic information about all major drugs except alcohol. It also has one of the most useful bibliographies and comprehensive guides to additional resources available. Dr. Price is, "in addition to other duties," president of the National Coordinating Council on Drug Abuse Education and Information, a non-profit organization representing 93 cooperating private and governmental agencies. *The Drug Puzzle* is sold as a unit for \$5.00, but also as separate items, by the United Methodist Church Service Department, 100 Maryland Avenue, N. E., Washington, D. C. 20002

—Herman J. Kregel

Bridge of No Return: The Ordeal of the U.S.S. Pueblo by F. CARL SCHUMACHER, JR., and GEORGE C. WILSON. Harcourt Brace Jovanovich. 1971. 242 pp. \$6.95.

An absorbing and detailed account of the *Pueblo* incident off North Korea and the long, brutal months of the crew's captivity. The ordinary American tends to sympathize with the men on the ship in this tragic fiasco.

The man in the street has never received adequate answers to his haunting questions about competence, responsibility, and integrity at the higher levels where the *Pueblo* mission was conceived and ordered into operation. The overshadowing question remains. Why wasn't the ship rescued during the long hours of harassment? The men on the *Pueblo* suffered severely while dereliction at upper levels is covered with silence. There is an old tradition about going down with one's ship, but there is an older, equally honorable tradition of top commanders defending and supporting their subordinates to the bitter end. The

upper levels of command and government do not come off well in the public mind by their handling of such problems as the *Pueblo* presented.

—A.R.A.

Dance in Steps of Change by JOHN SCHRAMM and DAVID ANDERSON. Thomas Nelson, Inc. 1970. 119 pp. \$2.95 paper.

This is the story, tentatively, of the "Community of Christ" in Washington, D. C. A group of Christians experimenting with new patterns of fellowship, worship, and mission in an attempt to meet human needs of today. Refreshing and thought-provoking.

—A.R.A.

Being the Community of Christian Love by R. EUGENE STERNER. Warner Press. 1971. 128 pp. \$2.00 paper.

Gene Sterner is a former vice-chairman of the General Commission on Chaplains. He is now the principal preacher on his denomination's national radio pulpit. This current book is a winsome, confident group of sermon essays built around the book's title. The message is that the church and the Christian in this age ought to be fully what the biblical pattern declares, a "worldmanship" motivated by Christian compassion and commitment.

—A.R.A.

The Golden Country by SHUSAKU ENDO. Tuttle. 1970. 128 pp. \$3.50.
Silence by SHUSAKU ENDO. Tuttle. 1969. 206 pp. \$5.95.

Christianity flourished in certain sections of Japan in the 16th and 17th centuries until brutal persecution was adopted as government policy.

These two translations, the former

a play, deal with the struggle which ensued. The author takes the pessimistic view that authentic Christianity cannot really flourish in Japan because of an inherently different way of looking at God, sin, and death among the people.

These powerful psychological treatments by Endo have been widely read and discussed in Japan. —A.R.A.

The Future of the Christian by ELTON TRUEBLOOD. Harper & Row. 1971. 102 pp. \$2.95.

If the Christian faith survives, does this mean the Church will also survive? (18) "In the beginning . . . the Church . . . was absolutely intrinsic," says the author (21). "Unless there is no sense of 'one another' there is no sense of the Living Christ" (22). Because we are "all one in Christ Jesus" Paul saw that "there is neither male nor female" (34). Many of us dream of Utopia but "even the simplest Christian believer knows that the chief hindrances to an earthly paradise are internal ones" (62). "Part of the challenge arises because we live in an age which, in its pervasive anti-intellectualism, is largely ignorant of theology" (61). "A sound theology makes it clear that corruption is pervasive in the human race" (62).

Dr. Trueblood believes that the Church will survive, but he also believes that the Christian needs small group participation for a committed Christian ministry. "Small groups can do more than large groups because there is no room for freeloaders" (51).

The final chapter on civil religion is of special interest. Throughout our early history and, more particularly since President Lincoln, Americans

have felt themselves to be a called people, a people God had chosen for a specific task. Is not much of what is wrong with today's America the disillusionment from not believing that God exists, that God has an unfinished work for this nation, and that we should seek his help? —i.m.

Church Cooperation and Unity in America by SAMUEL MCCREA CAVERT. Association Press. 1970. 400 pp. \$15.00.

A companion volume to the author's earlier work, *The American Churches in the Ecumenical Movement*. A very impressive and informative effort at tracing American ecumenical history in more than a dozen major areas. The chaplaincy is treated as a minor offshoot of other thrusts but there are a few interesting references to chaplains, the LINK magazine, and to the General Commission on Chaplains. This book is a major work in its field, supported by an excellent, extended bibliography and a chronological listing of major events in Christian unity since 1900. —A.R.A.

Marching Orders by OLAV HARTMAN. Eerdmans. 1970. 192 pp. \$4.50.

A novel of Salvation Army life in Sweden. A very skillful study of spiritual struggles between and among several individuals active in a local corps or congregation in a provincial city in Sweden. —A.R.A.

Congress and Conscience, edited by JOHN B. ANDERSON. Lippincott. 1970. 192 pp. \$4.95.

A stimulating symposium of varied views on religion and morality in political issues. Contributors are Senators Goldwater and McGovern,

and Congressmen Bennett, Quie, Wright, and Anderson. They represent differing religious training and background: Episcopal, Methodist, Disciples, Lutheran, Presbyterian, and Evangelical Free Church. A very interesting treatment of the influence of personal religious faith on public responsibility. —A.R.A.

Bali: Morning of the World by HUBERT SIEBEN and IAN GRANT. Tuttle. 1970. 152 pp. \$19.50.

The subtitle is Jawaharlal Nehru's descriptive name for Bali, pictured and described here with great sensitivity and rare beauty. A library edition with sympathetic and informative text and professional quality in color photography. A work of art.

Karl Barth and The Problem of War by JOHN H. YODER. Abingdon. 1970. 141 pp. Paperback. np.

If there were a "must" list of current reading for chaplains, this should be on it. It is a wise and patient treatment of what the author calls "chastened pacifism" and "chastened non-pacifism," reflecting Barth's thinking on the forbidding ethical problems of war. —A.R.A.

Friends in the Underground Church by JOHN H. BAUMGAERTNER. Augsburg. 1971. 121 pp. \$2.75 paperback.

The Garden and the Graveyard by GEORGE M. BASS. Augsburg. 1971. 96 pp. \$2.50 paperback.

These two were issued especially for Lenten and Easter reading, but they are much wider in their scope and relevance. Excellent grist for any preacher's mill and applicable in emphasis to almost any season of the

year. The first book is a series of vignettes concerning friends of St. Paul mentioned in his letter to the Christians in Rome. The second book is based on themes from Genesis.

Brief Funeral Meditations by CHARLES M. CHAKOUR. Abingdon. 1971. 96 pp. \$2.95.

Reverent and thoughtful meditations for the difficult funeral service, such as the child, the suicide, the serviceman, and the humanist. Helpful material for the officiating clergyman.

Soul and Soil: Thoughts By and About George Washington Carver, compiled by W. MAURICE KING. Upper Room. 1971. 39 pp. 50 cents.

This small, attractive booklet on the wisdom and devotional life of the great negro scientist is excellent for the chapel literature rack. Ten or more copies at 42 cents each. The compiler is dean of the Upper Room chapel in Nashville.

The New Women edited by JOANNE COOKE, CHARLOTTE BUNCH-WEEKS and ROBIN MORGAN. Bobbs-Merrill Co. 1970. 196 pp. \$5.50.

The controversial special double issue of *Motive*, United Methodist student magazine, is an introduction to the Women's Liberation Movement, and features articles of some leading women activists. Twenty-eight million women now work in America (103). In 1961, the earnings of women working full-time averaged only about 60 percent of those of men working full-time. The median annual wage of white women is less than that of black men. Less than half of all women twenty-five years of age or over are high school graduates (36).

Though women are 53 percent of the population of the U.S. (73), "only one in three bachelor's or master's degrees go to women; only one in ten Ph.D's. This is a significant decrease since the 1930's when two out of five bachelor's and master's degrees and one out of seven Ph.D's were earned by women," observes Esther Peterson (37).

Ironically, it was in the freedom struggle that young women learned they were not free (38). The hierarchy of SNCC was black man, black woman, white man, and white woman. White women often felt they were fighting for the equality of black men at their own expense (156). In SDS, attempts to organize women on women's issues were stopped by male project members (157).

Early in the colonization of America, women were "sold with their own consent to settlers as wives, the price to be the cost of their own transportation They did not exist as human beings under law" (99). Why are not young people taught the history of women's struggle for human rights and dignity? Why have women accepted massive economic and social exploitation? "When people are taught they are inferior . . . is it surprising that they appear to be inferior?" (37).

This book will help the reader to understand the complaints of women, their hopes and their goals. —*i.m.*

Let's Plan by JOHN C. DEBOER. Pilgrim Press, 1970. 182 pp. \$2.95.

Subtitle: "A Guide to the Planning Process for Voluntary Organizations."

From the Foreword: "Step by careful step, John DeBoer has traced the essential phases in the planning function.

He makes it quite clear that planning is an aid to a duly constituted decision-making authority and not some sort of conspiracy to usurp power. With fine precision he has detailed the actual work which must be done to dimension issues, to deal with the often perplexing problems of goals, to articulate realistic alternatives and achievable action packages. He emphasizes, and rightly so, the need for and the way to evaluate programs. . . .

"There is an underlying urgency to his writing—that if our voluntary associations are to be meaningful participants in a time which is characterized by rapid change we can ill afford to make hasty or inadequate decisions. . . ."

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A Bishop for the Armed Forces is consecrated.
(See page 53.)

